

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Nauvoo Temple

Nauvoo Was the Birthplace of the Relief Society

(See article page 646)

THE SUPREMACY OF THE WILL

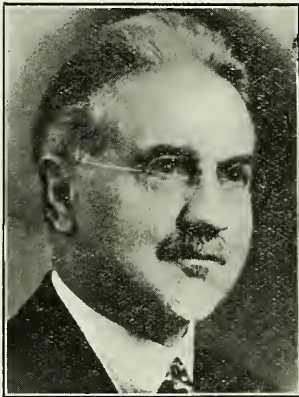
By ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF TWELVE APOSTLES

WE believe that men will be punished for their own sins, and not for Adam's transgression. (Second Article of Faith.)

THE story, meaning, and consequences of the so-called transgression of Adam, often known as "The Fall," can be read and understood only in terms of the origin and nature of man.

Man is eternal. That is, he has existed from the dim beginning, and he will continue to exist forever into the future. In the language of modern revelation, man was "in the beginning with God," and also, "he shall be from everlasting to everlasting." In short, he is an indestructible unit of the universe, whose immortality extends back into the past as forward into the future.



ELDER WIDTSOE

Such a view implies that man, as an intelligent being, lived before he came upon earth, that is, that he has a pre-existent history; and that life on earth must have a definite connection with pre-existent life. Indeed, pre-existence and the continuity of life, unbroken throughout the generations of time, are settled doctrines of the restored Gospel of the Lord Jesus Christ.

The pre-existence of man is really an old but forgotten doctrine. Jesus, the Christ, confirmed the belief to the open-eyed reader in the words of His exalted prayer, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." If one person, however great, may have had a pre-existent life, all the hosts of men may have lived before they came upon earth. Moreover, it baffles thought to believe that intelligent man, who is the increasing commander of universal forces, has but transient existence, while inanimate nature has persisted and will persist forever. It makes the servant greater than the master. Perversions of truth appear to have succeeded in eliminating pre-existence from most Christian philosophies of life.

Many thinkers of all ages have been led to accept the doctrines of pre-existence. For example, it appears again and again in the philosophy of Plato, four hundred years before Christ.

Poets have sung of it, as the poet Vaughan, in "The Retreat":

Happy those early days, when I
Shined in my angel infancy!
Before I understood this place
Appointed for my second race.

Or in the words of Traherne :

How like an angel came I down !
 How bright are all things here !
 When first among His works I did appear
 O how their glory me did crown !
 The world resembled his Eternity
 In which my soul did walk :
 And everything that I did see
 Did with me talk.

The lines from the later poet, Wordsworth, are better known :

Our birth is but a sleep and a forgetting ;
 The soul that rises with us, our life's Star,
 Hath had elsewhere its setting,
 And cometh from afar—
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.

Poets of other nations have likewise sung of man's pre-existence.

MAN was an intelligent being in the pre-existent life. He could gather knowledge, think, and act as in this life. He possessed also that most fundamental of human qualities, a will, by which he could use his powers, accept or reject, move upward or downward. Then as now, true intelligence, a compound of knowledge and the proper use of knowledge, was conditioned by the will. By the righteous use of his will pre-existent man moved forward, throughout long ages of time. By the same use of his will he was lifted upward, along the path of progression. Perhaps it may be said that in the last analysis man and his will are synonymous.

The pre-existent beings did not use their wills alike. Some, by the better use of their powers, progressed more rapidly than others. There was not a dead monotony among the hosts of heaven. The words of Abraham give a picture of pre-existent conditions :

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was ; and among all these there were many of the noble and great ones ;

And God saw these souls that they were good, and he stood in the midst of them, and he said : These I will make my rulers, for he stood among those that were spirits, and he saw that they were good ; and he said unto me : Abraham, thou art one of them ; thou wast chosen before thou wast born. (Pearl of Great Price, Abraham 3 : 22, 23.)

God, the Father, moved in that pre-existent world among His spirit children. He led, taught, opened the view to progress, even as man on earth is guided by the Lord. The progress of an intelligent being is accelerated by the help of some one superior in knowledge and power, who knows the path and its problems. Such a teacher was the Father to pre-existent man. Plans and programmes for advancement were no doubt formulated and presented by the Great Teacher to His children.

The time came when pre-existent, progressive man could profit

by an earth-career and the experiences of temporal life. The plan for this purpose, formulated by the Father, was accepted by all who have been, are, or shall be upon earth. Only those who had fitted themselves by steady progression, a product of the will, were eligible for the earth-adventure. Only those who willingly, without compulsion, accepted the plan were permitted to come upon earth. This throws a clear light upon earth-life. Man has earned the right to come upon earth, and is here because he desired to come.

Teaching Mormonism

ELDER JOHN A. WIDTSOE, author of this illuminating article, is now conducting courses in religious education at University of Southern California and University of California at Los Angeles (*Star* September 26).

At U. S. C., one of the largest universities in the world, four church groups have been invited to present the courses, with the general title, "The Church and Its Programme." They include the Catholic church, Episcopal church, all other Protestant denominations in one group and the Church of Jesus Christ of Latter-day Saints. The representative of each group is given the standing of a member of the university faculty. Dr. Widtsoe is former president of Utah Agricultural college (1907-16) and University of Utah (1916-21).

Someone had to come on earth, first. Among the assembled hosts, Adam and Eve were chosen. If Abraham were among "the noble and great ones" we may be sure that our First Parents stood with the greatest in that hopeful throng. They must have conquered their wills for mighty righteousness! It was a part of the plan of salvation that the eternal, deathless spirit of man should inhabit, on earth, a body subject to disease and death. Adam and Eve undertook to begin the earth-programme for the waiting spirits, and to subject their own eternal spirits to earth conditions. As a shadow only do we understand the details of the sacrifice thus made by Adam and Eve. They performed their mission gladly, for their wills were under control, and ready to obey the good plans of the Father for His children.

The so-called transgression of Adam was that he subjected his deathless spirit to the conditions of a body that must of necessity suffer death. But, this subjection was indispensable, if the waiting spirits should secure the desired experiences on earth, in harmony with the plan of the Lord. The breaking of the bonds with the spirit world was the "Sin of Adam." Sin in its larger meaning is the breaking of a law. In this instance, however, a lesser law was broken that a greater law might be fulfilled. This happens

often in daily life. A beautiful crystal is broken and melted so that the iron, copper, or silver which forms part of its composition may be obtained. To save another, many a person has rushed into a burning house, sometimes to his death. Through the "transgression" of Adam, all mankind has been placed upon the road of eternal progression, and thereby have been blessed. Our first parents, who dared to endure the pain of initiating the eternal plan, must be rated as the great hero and heroine of all time. The human race has descended from worthy parents.

Adam and Eve learned to understand that out of their act, whatever error on their part it involved, great good would come. Note the words of Moses :

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying : Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying : Were it not for our transgression we never should have seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Pearl of Great Price, Moses 5 : 10, 11.)

THIS conception frees Adam and Eve from the charge that they by sin brought upon man the miseries of life. Let it be remembered that every person who comes into the world from the pre-existent state accepted the plan proposed by the Father, including the mission of Adam and Eve. Indeed, all men became parties in that sense to Adam's "transgression," and are in part as much to blame or to praise as Adam himself. He was our agent. There can be no serious talk, therefore, of being punished for Adam's transgression.

Besides, though Adam had sinned, his children should not be punished therefor. Such procedure would violate the love and justice of God. Since, even in man-made courts, the criminal is punished, not his children ; how much larger would be the justice administered by a divine Judge ! An attempt to punish the innocent for the crimes of the guilty is abhorrent, and belongs to evil or barbaric people and conditions. True it is, that one man's fault may injure others. That is too evident in our man-made society. But there is an eternity of difference between suffering for the mistakes of others and being punished for the sins of others.

The essence of God's law, as of man's, is that he who breaks the law must suffer the consequences of the violation committed. That is the fundamental principle of the plan of salvation. The plan has been laid out for all persons ; its metes and bounds, its regulations and requirements, have been established. They who know and obey the plan rise toward salvation ; they who know and disobey are left behind. In that sense man is engaged in the work of saving himself ; the Father formulates the plan and places it within man's reach ; man himself must accept or reject the plan. Salvation becomes a co-operative affair. The outcome depends upon man's will, as well as upon God's help.

To seek out law and to obey it when found is man's first and constant duty. They who obey the law find freedom ; opposition to law results in bondage. Acceptance or rejection of law depends on the will of man. A fine and tempered will obeys ; a weak and flabby will slinks away from duty. By the proper use of the will pre-existent man rose to the privilege of earth-life. By the use of their wills Adam and Eve were made able to fulfill their mission. By the power of the will every man may be lifted into a state of salvation. The training of the will from infancy to old age, is and should be the chief business of life. True happiness is a product only of a will for righteousness. Upon his success in mastering his will a man's future will depend.

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RELIEF SOCIETY—THE ALL-ROUND ORGANIZATION

By Ramona W. Cannon

“THE rich and poor meet together: the Lord is the maker of them all.” (Proverbs 22: 2.) There have always been rich and poor, but they have not always met together. When they did so it was ordinarily in church where the contact was slight and only superficial. Jane Addams recognized the need of the rich for the poor as well as the need of the poor for the rich. She herself felt empty, lonely, useless. She longed to give of the surplus wealth and culture which were hers. She believed there were others, too, who wished to give, for the sake of cultivating grace in their own souls. There was need of a system, a center,

where the hungry and the underprivileged might come to receive, and the richly endowed, to give. With this thought as its ideal, Hull House was born and was soon humming with such activities as English, literature, and art classes, weaving, pottery making, dancing, and the serving of well-balanced meals.

Jane Addams is acknowledged as one of the greatest women characters in world history. Joseph Smith has not yet been acknowledged by the world, perhaps, to an equal extent; yet the organization of the Relief Society with its “necessity committee” was only one of the many accomplishments of his thirty-eight years. Its ideals were similar to those of Hull House. Sixteen women were appointed “to search out the poor and suffering, to call upon the rich for aid, and thus as far as possible, relieve the wants of all.” However, the organization of the Relief Society antedated the establishment of Hull House by nearly fifty years. It also preceded thousands of other women’s organizations and movements still in existence, with human welfare as their motive.

In Nauvoo

WHILE the Church was reaping a rich harvest in Great Britain, thousands joining each year, Latter-day Saints were being driven from their homes at headquarters in Missouri. They fled north into Illinois, settling at Nauvoo (also known as Commerce), where they remained for seven years (1839-46).

There they built a temple (see cover), begun April 6, 1841 and dedicated May 1, 1846. It was in Nauvoo that the Relief Society, the first known women’s organization in the world, was established March 17, 1842. The British mission Relief Society is now opening a new season under the presidency of Sister Cannon, author of this article.

The Prophet was far ahead of his time in recognizing the need for organization in carrying on work for the benefit of humanity, or at least in putting such belief into practice. The “necessity committee,” angels of mercy during the tribulations of the Nauvoo period, developed into our present system of visiting teachers, whereby each of the 1,777 families in Britain, as well as all others in the Church, should receive monthly visits.

These sisters go out not only to give material assistance; often while they roll their sleeves to tidy and clean up a home, they

are likewise bringing order to the spiritual confusion that may exist side by side with physical illness. In some communities, visiting teachers still officiate at births and lay out the dead for burial. When people are well and not in need, the sisters have definitely assigned topics to discuss which should be fruitful of spiritual development and strength. In all cases the visiting teachers should go upon their errands with a prayer in their hearts for inspiration. This task is one of the most delicate in all the functions of the Church.

Visiting is only one of the activities of Relief Society. It has always been a many-sided organization. In 1843 a sewing society was appointed to make garments and bed coverings for "such as are suffering cold and nakedness." The organization placed several orphans in good homes. They paid transportation for saints in cases of distress. They found employment for widows and made it their business to see that the wages were collected. They paid school tuition for widows' children, and arranged for the plowing of widows' gardens. Through unselfish giving of every kind, materials, time and labour, and through organization, distress in Nauvoo was relieved to an almost incredible extent.

But the sisters, however busy, were constantly reminded of their spiritual obligations: to strengthen community morals; to provoke the brethren to good works; to maintain peace and unity in their own organization, and above all things to be kindly in attitude, and to practise true charity of the spirit.

Furthermore, in the midst of their material hardships and severe manual labours, they were enjoined by the Prophet to raise human life to its highest level, to foster culture, refinement and education. What? Education for women? Another preposterous idea of that queer Mormon prophet! So Joseph's many critics must have thought.

HOWEVER, time is proving that that idea was as far-sighted as so many others of the Prophet. Dr. Karl Jung, one of the leading medical psychologists of the world, reports many cases of mental and nerve illness among women from 35 or 40 years up.* The reason, he concludes after much research, is that these people have lost their religious outlook, find existence meaningless, and feel they have nothing left worth striving for. Dr. Jung suggests a goal for the second half of life that is really an intrinsic part of Mormonism and a strong motive for education among women as well as men, particularly for adult education such as the Relief Society affords. That goal is to be prepared to die properly. The sun sinks to rest only "to illumine distant climes beyond." People should understand that that is equally true of the soul. It should be prepared to shine with additional splendour in the realms beyond the pale of life.

Dr. Jung points out that up to 35 or 40 one's goal is rather well marked. People are fulfilling the demands of nature, preparing themselves for making a living, learning to fit into life as social units, having and maintaining families. When this is accomplished many people feel lost and see no further goal. However, we would not live to be seventy, eighty, or ninety if no

**Modern Man in Search of a Soul.*

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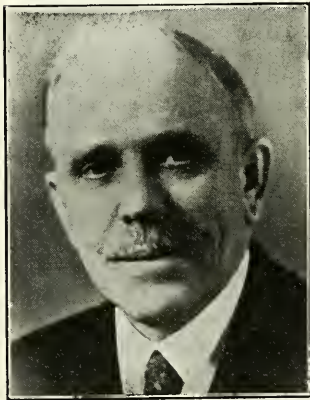
THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 10, 1935

EDITORIAL

WAR BEGINS

THE war has begun. Signor Mussolini maintains the course he declared several weeks ago. On October 3 Italian arms crossed into Abyssinian territory and began a war of conquest. Notwithstanding the League of Nations machinery has been working overtime during recent weeks in trying to bring the Italo-Abyssinian dispute to a peaceful settlement, failure is stamped upon the mighty efforts made. Regardless of everything—Abyssinia's willingness to yield to every right and honourable Italian demand and to grant every League request; the advice and goodly offices of nations friendly to Italy and the moral sentiment of the world in opposition to her invasion of Abyssinia—Italy defiantly enters upon this needless, murderous and dangerous project.



PRESIDENT MERRILL

The war is needless, even as touching Italian interests; for as has been pointed out in the British press, the difference between what Italy could have obtained by peaceful negotiation and what she will get by conquest is very small, compared with the outlay she will make. She will pay dearly for her foolishness and her dishonour.

Italy has entered upon a war of brutal murder. No milder terms adequately characterize this wicked project. She is fully armed with the most deadly and effective tools and weapons of the latest inventions. On the other hand Abyssinia is very in-

adequately supplied with weapons of any kind and most of what she has are long out of date and relatively very ineffective. Italy's munitions and army stores are ample, Abyssinia's extremely meager. Hence, in large measure, Italy will be engaged in deliberately slaughtering a relatively defenceless people. Is this not murder?

Every informed person knows that this conflict is extremely dangerous. It may set the whole world aflame—no one can tell. If this calamity should befall there are prophets aplenty who predict that modern civilization is likely to perish. This would be a colossal sacrifice to make to the ruthless God of ambition which, at the moment, seems to be ruling the Italian nation.

And this is all too bad, too bad. In a conflict so very unequal

how can there possibly be any glory for Italy? She may even overrun and annihilate the Abyssinian people. The entire world would brand her as a murderer. And in later and saner days would she not even condemn herself? In their calm and thoughtful moods the citizens of Italy are a cultured, refined and lovable people. As a race many of them have always been marching with the vanguards of civilization. They have exhibited the finest and highest artistic qualities. Many of Italy's sons have become immortal for their contributions to literature, science and art. Their industry and thrift and love of home have won for them in many lands the highest respect. And so their present uproarious clamour for war on helpless Abyssinia is past all understanding in the light of their history since the Dark Ages. We suspect it is really not Italy that we see but a single Italian with a mad complex.

Now of course the League of Nations could stop the war if all the members of the League would stand unitedly with Britain—would follow her lead. But the League of Nations is not likely to stop the war because some members of the League will not follow Britain far enough to accomplish this result. And all the world knows the repeatedly announced British policy—to go only so far as all other members of the League will go. Hence the supreme hour of the League is at hand. Will the League survive or perish? At the moment it looks as if the League will perish, due to failure to stop this war.

The League was organized as an instrument to insure peace, to make aggressive war between any two of its members impossible. If it now fails—as seems probable—in this first European test its very existence will become precarious. If it proves to be another Wilsonian ideal rather than a practical modern instrument able to maintain peace among its members its end is likely to be near at hand.

Now the whole situation leads us to give a few words of counsel to the British saints. Do not be disturbed in your faith. God is at the helm. He is mindful of all His faithful children. War is not of His making. Satan, the enemy of God and all righteousness, is the source and evil genius of all wars. Divinely inspired prophets have predicted that in the "Last Days"—and these are Last Days—Satan would have great power in consequence of which peace—the desire of every saint—would be taken from the earth and dire troubles and heart-failing calamities would stalk abroad in the world. Brethren and sisters put a worthy and unfailing trust in the Lord and He will not desert you. In the end He will overrule evil with good, and right will triumph.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

BEGINNING Saturday, October 12, at 5 p.m., Liverpool district will convene for conference at Burnley branch hall, Rose Grove. Sunday services commence at 10 a.m., 2:30 p.m. and 6:30 p.m.

Irish district conference will be held at Belfast hall, 122 Upper North street, Belfast, October 19-20.

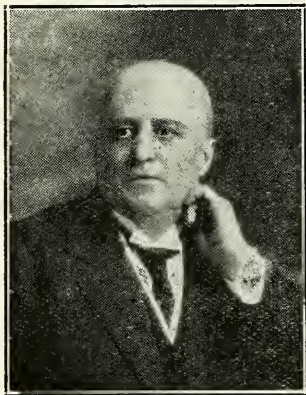
LEADERS IN THE MISSION

President Benjamin R. Birchall of Irish District

By ELDER J. RIDGE HICKS

A BAREFOOTED Lancashire newsboy munching a crust of bread—his noontime meal . . . a 15-year-old youth preaching from the Methodist pulpit . . . a Protestant missionary going down into the waters of baptism of the restored Church of Jesus Christ in a Utah stream mantled with ice . . . a brown-eyed, silver-haired executive sitting in the chairman's seat of the National Insurance board.

Those are but a few of the episodes in the eventful life of President Benjamin R. Birchall of Irish district, which is a living expression of Lord Byron's words: "Truth is stranger than fiction." Brother Birchall is a man who has risen to great heights through the "sweat of his face" and a strong faith in the Lord.



PRESIDENT BIRCHALL

Few could have been born in more humble circumstances. At the time of his birth (October 1, 1868) his parents, George Birchall and Delilah Rhodes Birchall, were living in Oldham, Lancashire. His father was a coal miner and his mother was a charwoman. Benjamin's daily task as a lad was selling newspapers, and later labouring in a factory. Much of his education came at night when he poured over the books he had purchased with the coppers he had saved.

An accredited Methodist local preacher at 15 years of age, three years later he had passed through college and had been ordained a Reverend Minister of that church. Not long after his appointment, a distant relative from Utah visited him. That was his introduction to Mormonism. But Benjamin R. Birchall held to his Methodist beliefs, and in 1890 set out for Utah to "convert the Mormons." Travelling horseback, he proclaimed the Methodist doctrine throughout the State, preaching in the mining districts of Eureka, Castlegate and Scofield, and the agricultural regions of Nephi, Provo, Payson and Salina.

But while in Utah the Methodist preacher learned more than he taught. In October, 1890 he sat in the Salt Lake Tabernacle and heard President Wilford Woodruff issue the Manifesto to the assembled saints. He met many Latter-day Saint leaders and observed "many marvellous cases of healing, both in Salt Lake and Nephi, including the blind receiving their sight." He lived with the family of Elder James Jenkins in a sage brush sector of southern Utah, and there received an insight into Mormon home life.

At one time the jovial Lancashire preacher met Apostle Amasa M. Lyman. "You'll make a good Latter-day Saint yet," Apostle Lyman smiled. "It will be a mighty cold day when I join the Mormon Church," was the reply.

October 19, 1892 Benjamin R. Birchall was married to Elizabeth A. Brierley, who was also born in Oldham, by a Mormon bishop, and the following January the icy crust on Salt Creek, Nephi, Utah was broken with an axe and Elder Jenkins baptized his lodger. Brother Birchall's answer to Apostle Lyman had been a prophecy.

Irish District

ELDER JOHN TAYLOR, who later became third president of the Church, introduced the Gospel to Ireland. Accompanied by Brother William Black and a Brother McGuffie, he left his Liverpool labours and out into the Irish sea July 27, 1840, arriving at the little village of Newry in the hills three days later.

Notified by the village bell-ringer, nearly 700 rural folk gathered in the Court House to hear Elder Taylor deliver the first Gospel sermon on the "Emerald Isle." A few days later Thomas Tate was baptized by Elder Taylor in picturesque Loch Brickland—the first convert in Ireland.

Irish district now comprises Belfast and Dublin branches.—W. J. A.

Three months later Mrs. Birchall was baptized, and April 6, 1893, they were among the throng who shouted "Hosannah to God and the Lamb" when President Lorenzo Snow dedicated the Salt Lake Temple.

November 1, 1895 the erstwhile Methodist minister returned to Great Britain as a Latter-day Saint traveling elder. He laboured in Manchester, Leeds and Liverpool districts, carrying the restored message to many of his friends. His record of baptizing 89 souls is an index of his zeal.

After his mission was completed, Brother Birchall remained in Britain. He became Sunday School superintendent and later president of Oldham branch, while Sister Birchall served as Relief Society president. In January, 1914 his business took him to Dublin, Ireland and two years later he was appointed branch president, and in 1917 Irish district president. Apostle James E. Talmage divided the district some years ago, appointing Brother Birchall president of Free State district, but March 31, 1935 the districts were amalgamated and Brother Birchall again became president of Irish district, with Brothers Christian Steele and Joseph Ditty first and second counsellors, respectively.

President Birchall was ordained a high priest by Apostle John A. Widtsoe, August 11, 1933.

President Birchall's rise to leadership in the Church was paralleled by advances in the business world. Today he is inspector general of Pearl Assurance Company, directing the activities of 1,200 representatives. Symbolic of the love and esteem which those under him hold for him are gifts which they have presented to President and Sister Birchall from time to time. In 1925 they presented them with a cabinet of costly silverware, along with life-sized photographs of themselves. President Birchall has been elected president of Dublin Faculty of Insurance, chairman of Insurance Tuberculosis board and chairman of National Health Insurance.

There is music of a high order in the Birchall home. Ena, a daughter, has achieved wide acclaim for her velvet voice, winning eight medals (including the gold medal of Ireland), three certificates and a silver cup in soloist competitions. The Birchalls lost a son in the World war and another child in infancy.

Their home is always open to the saints and missionaries. Nine apostles, including President Heber J. Grant, have been entertained there.

President Birchall, who travels 20,000 miles each year visiting saints in faroff outposts, has given the key to success and happiness:

Be ye steadfast, always abounding in the work of the Lord. Every faithful member of the Church has his feet on rock. Give your life toil, and let your prayer ever be,

Lead kindly light amid the encircling gloom,
Lead Thou me on.
The night is dark, and I am far from home,
Lead Thou me on.

President Birchall's life is a testimony of perseverance, struggle, love and, above all, of the practicability of the restored Gospel of Jesus Christ.

NEWS OF THE CHURCH IN THE WORLD

Erection of a fitting monument to mark the spot where President Brigham Young uttered the history-making words, "This is the Place," is planned by officials of Utah Pioneer Trails and Landmarks association. Avarad Fairbanks, Utah artist who has won worldwide acclaim, is moulding a model depicting in noble columns and figures the first company of Latter-day Saint Pioneers who entered Salt Lake Valley, July 24, 1847. The site of the proposed monument is situated at the mouth of Emigration canyon, east of Salt Lake City.

Historic old Chase Mill in Liberty park, Salt Lake City, which for many years supplied Pioneers with flour, has been dedicated by President Heber J. Grant as a museum to house relics. Work on the construction of the mill began in 1848, a year after the Pioneers arrived in the Valley. Last November a monument describing its significance was placed on the site by Daughters of Utah Pioneers.

Appointed associate editor of the *Improvement Era* is Sister Marba Cannon Josephson, filling the vacancy left by the recent death of Sister Elsie Talmage Brandley (*Star*,

August 22). The announcement is made by President Heber J. Grant and Elder John A. Widtsoe, editors. The new appointee is the daughter of the late Abraham H. Cannon (a member of the Council of Twelve Apostles) and Lillian Hamlin Cannon. A graduate of the Latter-day Saint university and the University of Utah, Sister Josephson has been an instructor in English for several years. She was a member of the University of Utah faculty 1925-26, and has been a well-known contributor to Church publications. Married to Newell F. Josephson in Brigham City in 1924, she is the mother of five children.

Author, music composer and printer, Elder Edward Francis Parry, 75, died in a Salt Lake City hospital September 16, of a malignant throat ailment. Born June 11, 1860, a son of John and Harriet Parry, who emigrated to Utah from Wales, Elder Parry married Margaret Smith (who survives him) December 22, 1844. He was associate editor of the *MILLENNIAL STAR* under Presidents Anthon H. Lund and Rulon S. Wells (1896-98). He has composed music for several Latter-day Saint songs.

RELIEF SOCIETY—THE ALL-ROUND ORGANIZATION

(Concluded from page 647)

meaning were attached to life after one's responsibility to one's family is lessened. He suggests that the second half of life is for the true spiritual development of the individual, the grappling with one's soul and its problems, the bringing of that soul into harmony with the laws of universal creation. He feels that this process might well be called culture.

How well this attitude fits with the Latter-day Saint belief that we take to the grave with us all the knowledge and spiritual development we have attained throughout this life, and immediately begin using it and continuing to gain more!

Our Relief Society system is an answer to Dr. Jung's challenge. Mormon women die, but they do not grow old. They keep alert to the very time of death. The cases of "senile decay" among them are rare. With the vast majority of really old ladies their minds are still functioning beautifully at eighty or ninety. The Relief Society is a wonderful means of making life desirable for women past forty. It gives them an opportunity for gratifying their God-given instincts for being charitable. It keeps their fingers busy if they are so inclined. The well prepared and varied courses of study assist in developing both the intellectual and the spiritual life. Just as the "all-in" system of gas or electricity is useful in all household functions, so the Relief Society is useful to the Church and the branch in an all-round capacity. It is equally useful to the individual in helping him to attain the true goal of life, preparing the soul in richness, for death.

THE SUPREMACY OF THE WILL

(Concluded from page 645)

The word "punishment," used in the second Article of Faith, deserves consideration. When a law is broken, punishment follows, as effect follows cause in the ordinary experiences of life, natural or human. What is the punishment that follows the breaking of divine laws? Undoubtedly the slowing up of the rate of progression is the invariable result. But what particular form or degree does it take? The prophet, Joseph Smith, was concerned with this question, and inquiring from the Lord, he received a luminous answer: "Eternal punishment is God's punishment. Endless punishment is God's punishment." He who is eternal and endless will determine the punishment to be meted out for human transgressions, and His judgments will be tempered with mercy. Yet, the solemn, fearful fact remains: as we sow we shall reap; as we disobey the law, we shall be punished; eternally we must pay some price for our acts.

Man's responsibility for his acts is set forth by the Lord in words that thrill the soul:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. (Doctrine and Covenants 93: 30-31.)—(From the *Improvement Era*.)

BRISTOL DISTRICT CONFERENCE

"THE Latter-day Saints live longer and more happily because of their grand philosophy: Pre-existence of the spirit, the mortal school and eternal progression."

That was the keynote of the remarks of President Joseph J. Cannon during the evening session of Bristol district conference in Cheltenham Town hall, Sunday, September 29. Other evening speakers were Dr. James L. Woodruff of Los Angeles, California and Elder Horace L. Hulme. Music was provided by the Mission M Men quartette. The meeting, conducted by District President Herbert S. Millard, was attended by 106 persons.

The Sunday sessions commenced with a testimony meeting, followed by the morning services, conducted by Brother Henry E. Neal of the district presidency. Supervising Elder Gordon K. Ashley, President

Millard and Elders Murrel C. Ballantyne, Rex B. Blake and C. Van Noy Stewart were the speakers.

Following the Priesthood meeting, at which Brother Douglas Cook was ordained a deacon by President Millard, the afternoon services were held under the direction of Sister Maggie Mavin, district Y.W.M.I.A. supervisor. President Cannon, President Norman Dunn of Birmingham district and Elders Gilbert R. Langton, Elvon G. Jackson, J. Ridge Hicks and Ralph W. Hardy spoke, and the district Singing Mothers provided music. Seventy-five persons attended.

Saturday evening the Primary, directed by Sister Elizabeth Cornwall, presented the programme, and refreshments were served by the Relief Society. After the banquet, at which President Cannon was toastmaster, a social was held under the supervision of Elder Jackson and Sister Cornwall.

OF CURRENT INTEREST

War—Abyssinia's fever-ridden hills, silent since 1896 when Ethiopians repulsed an Italian army near Adowa, now rumble with war. Hostilities broke out where they left off before, October 3, with Signor Mussolini's airplanes bombing Adowa as troops pushed ahead in three thrusts toward interior Ethiopia. In the north Italian tanks, artillery and troops are advancing toward Magdala and Dessys from their bases in Eritrea. Another drive is pursuing from the east and a third attack is pressing toward Harar in the south, from Italian Somaliland. General Emilio de Bono, 69-year-old veteran of Libyan campaigns and the Great War, is commander-in-chief of all Italian troops in East Africa. Meanwhile Emperor Haile Selassie of Abyssinia has mobilized approximately one million countrymen to meet the attack with inferior weapons. In early stages Ethiopians offered little resistance. At League of Nations headquarters in Geneva diplomats consider the application of sanctions against Italy. The British government has announced

that it will take no isolated action in the conflict. But it is willing to support unanimous League moves.

Memel—All Europe awaits the announcement of the result of the parliamentary election in the tiny territory of Memel on the Baltic sea, one of the vulnerable spots of world peace. With 68,000 voters participating in the balloting September 29 and 30, the result is announced ten days later. Containing a mixture of Germans and Lithuanians, Memel district was severed from Prussia, to which it belonged for five hundred years, by the Peace Treaty of 1919, and in 1923 it became Lithuanian. Memel has a parliament with 29 members, holding the right to pass a vote of no confidence in the government of the city, a directorate of five members selected by the governor of Lithuania. Overwhelmingly German, the parliament has in the past been checked by the governor, who has declared that a quorum of twenty members is necessary to make any sitting valid. Hence, Lithuanians seek at least ten members in parliament and Germans 21.

FROM THE MISSION FIELD

Doings in the Districts: Liverpool — Preston branch M. I. A. opened its new season with a social in Clarkes Social rooms, Thursday, September 12. Thirty-six persons enjoyed the programme planned by Brother C. Hartley and Sister Gertrude Corless. Refreshments were served by Sisters Mary C. Hartley, May Cookman and Jennie Sinfield.

Manchester — New officers of Hyde branch M. I. A. were sustained at the autumn conference of the organization in the branch hall, Sunday, September 22. New leaders, as announced by Branch President A. Woodruff, are: Y.W. M.I.A. president, Sister M. Baron, with Sisters Avis Boothroyd and Charlotte Dale as counsellors and Sister Phyllis Minks, secretary-treasurer; Y. M. M. I. A. president, Brother Thomas H. Boothroyd, with Brothers Briton Beverley and Dennis Grimshaw as counsellors and Brother John Weginbottom, secretary-treasurer; Gleaner Girl leader, Sister E. Cooper; Bee-Hive leader, Sister M. Baron; M Men leader, Brother T. H. Boothroyd; leader of drama, Sister M. Baron, and leader of music, Brother T. H. Boothroyd.

A social Wednesday, September 11, launched Rochdale M. I. A. on

a new season. Approximately forty persons attended. Gleaner Girls of the branch were entertained at a party at the home of Brother and Sister Frank Kelsh, honouring Miss Eva Crawford, who was visiting from London.

Rochdale Relief Society sponsored a social in the branch hall Monday, September 23. Sister Florence Allsop, district supervisor, was honoured guest.

Felicitations

NEARLY 25 letters of congratulation have been received from leading Monmouthshire citizens by Elders Henry R. Pearson, Horace L. Hulme and Walter J. Eldredge, entrepreneurs of the recent Health Exhibition conducted by the Mission in Pontypool.

Among the authors of compliments are Mr. Ivor P. Jones, former chairman of district council, town councillor and member of the town Health and Housing committee; Mr. B. Morgan, clerk of urban district council; Mr. Thomas Davies, president of Monmouthshire Grocers' association, and numerous business proprietors. Councillor Jones wrote: "It gives me great pleasure to pay tribute to the excellent health exhibition held at the Town hall, Pontypool, September 19-21. It was fully appreciated by the people of this town. If the advice of the lectures is followed, this town will have a clean 'Bill of Health.'"

Norwich—Harvest thanksgiving services were conducted in Norwich branch chapel Sunday, September 22, under the direction of Brother Bert Martins, Sunday School superintendent, in the morning, and Branch President Frederick Tuttle in the evening. Sisters Peggie Marshall, Elsie Steward and Margaret Simpson provided musical numbers in the morning. Speakers in the evening were Elder Joseph H. Black and Brother John F. Cook and Leslie Coleby of Lowestoft branch. A

quartette, including Brothers John F. Cook, Arthur Crotch, Wilford Burrell and Cyril Durrant, furnished numbers.

Harvest thanksgiving services were held in Lowestoft branch hall Sunday, September 29, under the direction of the Sunday School. A poetic ensemble, "The Seasons,"

was presented, the cast including Muriel Upson, Douglas Coleby, Lily Gowing, Joan Wright, Iris Pearson and Ruth Daniels. Proceeds of the sale of vegetables, fruit and flowers on display the following Monday went to the building fund.

Irish—A demonstration on the method to conduct branch teaching was a feature of Belfast branch conference in the branch hall, Sunday, September 29. Principals in the sketch were Sister Ruby Gillan, Brother Joseph Ditty, Jackie and Jean Ditty and Elder Victor L. Bingham. Speakers during the services, conducted by Brother Robert Collins, were Brothers George Taggart, Branch President Joseph Darling and Supervising Elder Keith M. McFarlane.

Birmingham—At special Sunday evening services in Handsworth branch chapel, September 29, Sister Elise Mace and Brothers C. Collins, George Grundy and J. Makin were speakers.

A social and dance in Masonic hall Tuesday, September 17, opened the new M.I.A. season in Nuneaton branch. With Y. M. M. I. A. President Edgar A. Cater conducting, activities began with a comedy sketch by Sisters Madge Hugo and Marjorie Horne. Refreshments were served by the Relief Society and then the evening was turned over to dancing.

Newcastle—Boy Scouts of Skelton branch recently spent an enjoyable week in camp at Saltburn-by-the-

Sea, under the supervision of Scoutmaster Sidney Featherstone.

Leeds—Harvest thanksgiving services were conducted in Leeds branch Sunday, September 29, with Elder Preston B. Hoopes, Branch President Samuel Mitchell, and Sister Mary Smith of Halifax branch as speakers. There was an attractive array of fruit and vegetables, given by branch members. Thirty-four persons attended.

Batley branch Relief Society, under the direction of President Norah Moss, sponsored harvest festival services in the branch hall Sunday, September 29. "The Four Seasons" was the colour scheme of the hall, the centerpiece of which was a beautiful display of flowers and fruits.

Nottingham—Nottingham branch M.I.A. opened the new season with a social in the branch hall, Saturday, September 21, under the direction of Y. W. M. I. A. President Edith Shepherd. The programme, arranged by Sister Winifred Robinson, included a one-act play and a negro minstrel. Refreshments and games concluded the evening.

Leicester branch saluted its new M. I. A. season with a social Wednesday, September 25 in the branch hall. The evening included a programme, games and dancing.

Personals—Sister Florence Cordingly of Batley branch was married to Mr. Arthur James Jacques of Bradford, Saturday, September 14 at Dewsbury registrar.

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